

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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MISCELLANEOUS.

The gentleman who wrote the following letter was formerly a member of the church in Carver, of which the person to whom it was written was minister; and was set aside for supposed error. To the letter which he wrote the church on that matter, he received no reply; although they found no fault with his character. The letter below will be found to contain considerable proof in favor of Universalism, and to answer some objections which have been made against it.

Copy of a Letter to a Calvinist Minister.

CARVER, JULY 16, 1826.

REVEREND SIR,

I have recently received your friendly letter of Dec. 17th, and have read it with a degree of candour and attention. I was pleased to hear of your welfare and prosperity, and greatly pleased to be favoured with a word from one whom I esteem as a real friend and a christian. I have not forgotten those pleasant interviews we had together before you left this place. Although we differed in sentiments, yet in many respects we were cordially agreed. You requested me to write to you soon, and to write frankly and fully my views and feelings, &c. Sir, it is with some reluctance that I comply with your request, believing that the difference in our religious views will render my communication of little or no pleasure to you. This age is an age of investigation and inquiry; each one claiming a right to think for himself on religious subjects, and to worship God according to the dictates of his own conscience. In this respect the words of the apostle are verified: "Let every one be fully persuaded in his own mind."

In your letter you assure me that you are my real friend and well wisher, and manifest a great anxiety and concern, that I should renounce my errors, and embrace the truth and love of sound doctrine. Sir, these expressions of love and friendship are received by your humble servant with emotions of pleasure, believing that the time will arrive when we shall not differ in religious views, but shall all love the truth as it is in Jesus; when error of every kind shall be done away, and the whole creation delivered from the bondage of corruption into the glorious liberty of the children of God.

If I know my own feelings, I have no pleasure nor interest in error. The truth, the plain and simple truths of the gospel, are what I wish to believe and advocate. The truth will stand unimpaired; it is immutable. Our belief of it does not make it a truth, neither does our disbelief of it make a falsehood. The truth to be believed is that which a belief of will constitute salvation. Christ says, "he that believeth hath everlasting life," and the apostle says, "we which have believed do enter into rest."—The truth or doctrine which they believed gave them rest in the present time. Now, sir, what did they believe? was it not the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began? Yes, sir, they believed that all the families, nations and kingdoms of the earth, should be blessed in Christ, the Saviour of the world; and that God had prepared in Christ a feast of fat things for all people; that all flesh should see the salvation of God; they believed that Christ gave himself a ransom for all men, and that all the ransomed of the Lord should return and come to Zion with songs and everlasting joy upon their heads, that they should obtain joy and gladness, and sorrow and sighing should flee away, and all know the Lord from the least to the greatest. This, sir, I think was the faith or truth once delivered to the saints, for which the Apostles contended earnestly. This was the gospel that Paul preached, for he says, "The scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." The truth to be believed no doubt is the gospel; what then, dear sir, is the gospel? It is good news, "glad tidings of great joy to all people;" "life and immortality are brought to light through the gospel." It contains life to a world, dead in trespasses and sins; it announces the final reconciliation of all things

to God through the blood of him who suffered and died (not to condemn, but) to save the world. This is what men must now believe, the belief of which will constitute rest. St. Paul preached that God will have all men to be saved, and to come unto the knowledge of the truth—the truth then is that all men shall be saved; for if the doctrine of endless misery be a truth, then men may come to the knowledge of the truth and be endlessly miserable; which idea is a violation of scripture and reason. The inspired servants of God preached the gospel; they taught the people that God was good to all; that the goodness of God leadeth to repentance; that he was not partial, and referred the people to the known fact that the sun rose on the evil and on the good, that the rain descended on the just and unjust—they taught the people that God had purposed in himself to destroy the devil and his works, and to gather all things together in Christ, so that he would reward every man according to his works; that the righteous should be recompensed in the earth, much more the wicked and sinners, and that as in Adam all die, even so in Christ shall all be made alive? Now, dear sir, would they have preached such a gospel as this, had they believed that many millions of our race were doomed to an endless hell by an irrevocable decree before they existed? How, sir, could they announce good tidings of great joy to all people, how could they pray in faith for the salvation of all, and invite all to partake of the waters of life freely, if they knew their prayers were contrary to the decree and will of God? Sir, they would not have preached, prayed and persuaded men to embrace the gospel, had they not believed, that their prayers would be answered, their desires granted, and that Christ would finally see of the travail of his soul, and be satisfied, and deliver up the kingdom to his Father, that God may be all in all.

Sir, you say it would rejoice your heart to hear that I had openly and fully renounced the dangerous sentiment of Universalism of every kind, because the opposite sentiments appear so plain and fully supported by scripture; that you wonder any should doubt on the subject, adding, if there was only this one text on the subject, you should consider it sufficient to settle the question—John iii. 36. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." I am not a little surprised that a person of your acquirements should

quote this passage to disprove the system of impartial and unlimited salvation ! I think a moments reflection would convince a candid mind, that instead of disproving my views, it goes entirely to establish them. Do, sir, look at the passage again. "He that believeth on the Son hath everlasting life." When does he have everlasting life ? Answer, when he believes ; it is in the present time he has this life, and enters into rest. "But he that believeth not the Son shall not see life." Here let me ask, does it follow from this that those who do not believe on the Son must unavoidably be endlessly miserable ? Let the apostle Paul decide : "What if some did not believe, shall this unbelief make the faith of God without effect ?" He says, "God forbid." Again he says, "For God concluded them all in unbelief, that he might have mercy on all." Thus we see that men are concluded in unbelief, not that God might cut them off eternally, but that he might display his love and mercy in restoring them to his favor. The obvious meaning of the passage seems to be this : He that believeth on the Son enjoys everlasting life now, or the comforts of the gospel ; whilst he that does not believe on the Son shall not see life ; that is, he shall not see life till he believes the gospel. Consequently the wrath of God abideth on him, for Christ says, verse 13, "He that believeth on him is not condemned, but he that believeth not is condemned already." If, sir, you can see how Paul, who was once an unbeliever, could be thought to believe and be saved, you must acknowledge that the passage has no allusion to future or endless misery ; for if one unbeliever can be made to believe and be saved, consistent with the passage, then all may in the same way. If your construction of the text be correct, then all are now saved that ever will be, and those now in heaven never were unbelievers ! So, then, no more is to be done ! (and missionary trades may as well be laid aside as not,) but the truth is the reverse of this, that all flesh shall see the salvation of God. You say the passage I have examined struck your mind with great force. I think it would not have had such an effect as it did on your mind had you noticed the 17th and 35th verses, which read thus : "For God sent not his Son into the world to condemn the world, but that the world through him might be saved," and "The Father loveth the Son, and hath given all things into his hands." Compare this with chap vi verse 37. "All the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out." These passages, sir, appear to me to be sufficient to settle the question, and place the subject beyond a doubt.

You suppose there are many texts in the Bible to support the doctrine of endless torments. But, sir, agreeable to your request I have examined all that are thought to have

a bearing on that awful and gloomy subject, and am fully persuaded that those texts have no allusion to punishment beyond this mortal state, for the Apostle says, "He that is dead is freed from sin." If a man be freed from sin, I think he will not be subjected to punishment. The scriptures rightly understood do not contradict themselves ; but by no means can the doctrine of endless sin and misery be admitted without making them a complete map of contradictions. Only admit the doctrine of universal holiness and happiness, and we remove from the sacred writings that odium and those contradictions which the traditions of men and the priests of Baal have heaped upon them. For then, and not till then, will the scriptures harmonize and be consistent with the visible works of creation, the benevolence of God, and the desires and prayers of all christian people.

You furthermore say, that you "are sensible if I should leave the ground of the enemy, and come over fully and openly on the side of truth (meaning orthodoxy) I should receive no small share of censure and reproach from the enemies of truth," (viz. universalists.) In this, sir, I think you mistake ; the real and candid Universalists do not censure and reproach those who differ from them. No, my dear sir ; they consider all mankind as brethren, and bound to the same eternal Haven of rest. When a Universalist renounces his faith ; he is not persecuted, whipped nor burnt, by his brethren. There cannot be found an instance of this kind in the universe. But look, sir, on the other hand : If a person renounce orthodoxy or a belief in endless misery, where does he land ? He is immediately excommunicated, or debarred the privilege of uniting with the brethren ; he is no longer considered a Christian, but an infidel and heretic ; away with him, away with him, it is no longer fitting that he remain in our holy church. Sir, after a candid examination of the subject, I have dissented from orthodoxy, and have incurred a small share of such censure and reproach ; but, for my consolation, I have the testimony of the Apostles, that they both laboured and suffered reproach because they trusted in the living God, who is the Saviour of all men : And I count it all joy to suffer in the cause of him, who suffered and died for all mankind.

I know it is a very common thing for those who consider themselves the only favorites of God, and converts to orthodoxy, to cry out : "I am persecuted, I am censured, reproached and ridiculed," &c. and think it an evidence of their piety and godliness ; but, sir, I am far from thinking this an evidence of their piety and godliness. I have seen two or three revivals so called, in which time people generally united till after the shower was over ; then when they began to join the several churches, to manifest their faith by their works, and to let their light shine before men, as they termed

it ; this persecution, reproach and ridicule, began. But by whom was this wicked traffic carried on ? by the world's people, so called ? No, sir ; these pious converts persecuted, censured and reproached each other ! Yes ; those who joined the Baptists ridiculed and censured those who joined the Congregationalists, and those who joined the Congregationalists, censured and ridiculed those that joined the Baptists, and both then joined to censure and condemn those which did not join either. Sir, I have heard those converts ridicule and reproach each other in language too indecent to relate. The fact is, all their religion seemed to be merely a bare profession. They had a name that they lived while they were dead.

Sir, let a person in this enlightened age of the world live godly in Christ Jesus ; let him deal justly, love mercy, and walk humbly with God ; let him visit the widow and fatherless in their affliction, and keep himself unspotted from the vain allurements and traditions of the world ; in a word, let his love to God be manifested by loving his neighbour as himself ; and such a person will not be censured nor condemned by the world's people, much less by Universalists.

You say also what you long to hear is, that "I am as open and active and as zealous in advocating the cause of Christ, as I have been in the cause of what you call a dangerous error, for my tongue and pen," you say, "have both been employed in the cause of error," &c. Dear sir, I think you would not so often stigmatize the system of God's unbounded goodness with the vulgar epithets of error—dangerous error—ground of the enemy, &c.—if you had ever candidly examined the system and the Scriptures, on which it is founded. Assertions are nothing without proof, and you have never attempted to prove that it is an error. If you think it is a dangerous error, it is certainly your duty to shew its errors ; that people may not be led to embrace it. If it can be proved by Scripture and sound reason to be a dangerous error, every candid Universalist will renounce it ; but I doubt whether this can ever be done. The Clergy have not often attempted to refute Universalism, and prove it an error ; but whenever they have attempted, they were generally refuted with their own arguments.

I have now complied with your request, as far as I understand the subject. Forgive my frankness, dear sir, and favour me with a prompt reply, and you will oblige your friend and humble servant. JOHN MAXIM, jr.
U. Magazine.

ORTHODOXY, HERESY, INFIDELITY.

We should like to know how many persons are acknowledged as members, and partake of the Sacrament in the Orthodox Churches, and frankly avow themselves Universalists. And if there be any, which we are fully satisfied there are, we should

like to know, whether an Orthodox Church possesses such a potent charm, as to save from hell, persons within her walls, who were they without, and professing the same sentiments, she would consign to endless perdition. Would it not be more honorable to churches, either to disown such members, and thus manifest some sort of respect for their profession, their creed, and their discipline, or to say no more about Infidel, or Heretick Universalists, than to court their continuance among them, while they raise such a clamor against the doctrine they are known to believe? We think it an incontrovertible fact that there are churches *somewhere* in this country, known to be made up of persons of every shade of opinion, from the rankest Deism to the most bigoted and strenuous Calvinism.—*Liberalist*.

AVARICE.

Avarice is a passion full of paradox, a madness full of method; for although the miser is the most mercenary of all beings, yet he serves the worst master more faithfully than some Christians do the best, and will take nothing for it.—He lives poor, to die rich; and is the mere jailor of his house and the turnkey of his wealth. Impoverished by his gold, he slaves harder to imprison it in his chest, than his brother slave to liberate it from the mine.—*Colton*.

Who is wise? he that learns from every one. Who is powerful? he that governs his passions. Who is rich? he that is content.—*Miscellanies*.

The man that has so little knowledge of human nature as to seek happiness by changing any thing but his own dispositions, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.—*Ibid*.

He that has not a mastery over his inclinations, he that knows not how to resist the importunity of present pleasure or pain for the sake of what reason tells him is fit to be done, wants the true principle of virtue and industry, and is in danger of never being good for any thing.—*Locke*.

WANTS.—We are ruined, not by what we really want, but by what we think we do; therefore never go abroad in search of your wants; If they be real wants, they will come home in search of you; for he that buys what he does not want, will soon want what he cannot buy.—*Lacon*.

To know a man, observe how he wins his object, rather than how he loses it; for, when we fail, our pride supports us, when we succeed, it betrays us.—*Ibid*.

The praise of the *envious* is far less creditable than their *censure*; they praise only that which they can surpass, but that which surpasses them—they *censure*.—*Ibid*.

Universalism versus a Distinguished Judge.

"MY PEOPLE DOETH NOT CONSIDER."

A certain 'distinguished judge,' says the New-York Observer, 'in one of the middle

States,' refused, 'some time since,' to lend his aid to 'A few persons of little character,' that is, to persons that did not believe in an endless hell, to establish a Universalist Society; because, first, he 'should hardly know how to express the eternity of future punishment, more clearly than he often saw it described there;' (in the Scriptures.) He however acknowledged with great modesty, 'I am not so well versed in those writings as I had ought to be;' and we doubt not, he spoke the truth; but still, he saw 'the eternity of future punishment therein described,' as clearly, *almost*, not quite, perhaps, 'as he could express it. Admirable Biblearian! Wonderful Lexicographer! I wonder if the preachers of the doctrine would not be glad of his assistance. We would just ask the distinguished lawyer, (judge, we should have said, but, actually a woe, pronounced by our Saviour on a certain class of people, came so powerfully into our mind, that we involuntarily wrote lawyer,) we would ask then, this 'distinguished judge,' (we have it now,) whether 'endless punishment,' punishment world without end, interminable misery, &c. are not somewhat clearer terms, and more forcible, more intelligible, to 'express the eternity of future punishment,' than any the Bible contain! And, perhaps, by the time he has satisfied himself on this subject, he may be better 'versed in those writings' than he now is, and be prepared, with a little more liberality, to enlarge somewhat on the 'little character' of his applicants. And withal, he may be qualified by that time, to impart to the writer in the 'Observer,' a new edition of 'the justice of his views,' and a little smattering of 'reason, Scripture, and common sense,' properly so called.

But, the faith of this 'distinguished judge,' in 'those writings,' forms a very eminent trait in his character. Observe, he is 'not so well versed' in them, as he 'had ought to be,' of course, he knows not what they teach. 'But,' says he, 'this I do believe, (let the scriptures teach what they may,) that were all clergymen to preach this (Universalist) doctrine, we should soon have a *hell upon earth*.' Now, what a wonderful champion this man is for the scriptures. Such a 'distinguished judge,' such a second Daniel, a man that can converse with so 'much seriousness,' would not of course grant his aid to locate 'a *hell upon earth*;' consequently should he, on becoming better 'versed in those writings,' find that the eternity of future punishment is 'not as clearly expressed' as he now thinks, he would reject them; for his faith appears to be founded on the supposed fact, that such a doctrine is therein plainly and 'clearly expressed.' *Wo* to any cause that requires such a prop as a pillar of support.

But, we would modestly hint, that if there can be 'a *hell upon earth*,' it may be found locked up in the bosoms of those, who are continually haunted with the fear of one to

come; who perform every duty, only in obedience to that fear; and who, were they better 'versed in those writings,' in the Divine character, and the principles of moral goodness, would break their chains, renounce their self-created hells, cease to be hypocrites, and become good men from choice. One hint, and we close:—We think, if this 'distinguished judge' will take a candid survey of those communities, that are ruled by the fear of an 'eternity of future punishment,' he will find their conduct a very bad comment on the efficacy of his doctrine. There are hundreds of Universalist Societies and preachers in the United States! and these fifty years past, people, as little 'versed' in scripture and human nature, as this 'distinguished judge,' have 'seriously' predicted 'a *hell upon earth*.' But their predictions all look forward. Events pass on in their regular course, and it so happens that improvements in science and virtue keep pace with the retrograde march of the idle dream, 'the eternity of future punishment.' And, with confidence, we challenge this 'distinguished judge,' or any other person, to point out one solitary instance, throughout the whole community, wherein the preaching of Universalism, or the formation of Universalist Societies, has been 'productive of a demoralizing effect. Or where the characters of Universalists and Universalist Societies, are not quite as good in the aggregate, or individually, as that of any other order of professing christians. We are sorry to be obliged to contradict the doctrine of a character so distinguished, but, we despise hypocrisy, and will be honest.—*Liberalist*.

Assembly's Catechism, alias Presbyterianism,

VERSUS

SCRIPTURE.

Creed.—Adam entailed on himself, and all his posterity, the miseries of this life, death itself, and the pains of Hell for ever.

Scripture.—The son shall not bear the iniquity of the father; nor the father, the iniquity of the son. Every one shall die for his own sins. Death has passed upon all men, for that (because) all have sinned.

Creed.—Now by the decree of God, for the manifestation of his own glory, some men and angels are predestinated to eternal life, and others foreordained to everlasting death.

Scripture.—Herein is love, not that we loved God, but that he loved us, and sent his son, to be the propitiation for our sins. Behold the Lamb of God that taketh away the sin of the world. The Son of Man is come to save that which was lost. We trust in the living God, who is the Saviour of all men especially them that believe. The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us ward, not willing that any should perish, but that all should come to repentance. [How then could he ordain

that they should not? Who [God] will have all men to be saved, and come to the knowledge of the truth: For there is one God and one Mediator between God and man, the Man Christ Jesus, who gave himself a ransom for all to be testified in due time.

If God was unwilling any should perish, has he changed his mind? If not, is he not still unwilling? and if so, can he consistently permit it, seeing the hearts of all men are in his hand? If he 'will have all men to be saved,' since he 'will do all his pleasure,' is not the *Creed* false, if the Bible be true, and *Universalism* true, unless the Bible be false? Whoso readeth, let him understand, and whoso can, let him answer.

Liberalist.

PROVIDENCE,

SATURDAY, MARCH 24, 1827.

"Earnestly contend for the faith."

CORRECTION.

We discover by reference to the *Hartford Religious Inquirer* of the 17th inst. that the Editor has numbered the late President of Brown University, (Doctor Messer,) among those who have changed their profession of belief in endless misery, and avowed the sentiment of Universal salvation. We believe that Br. Canfield labours under a mistake in this instance, as the Doctor does not profess to be a Universalist. He has no doubt been suspected of believing in Universal salvation, in consequence of the very liberal and independent course which he has pursued, and his determined opposition to the contracted spirit, views and conduct of modern orthodox professors. *Ed.*

PUNISHMENT FOR SIN.

A selected article under this head, appeared in our columns of the 10th instant, pages 12 & 13, which was inserted in our absence; probably through an inadvertent omission to analyze its contents. As we do not approve of the sentiment which is inculcated near the close of the article, we have thought it consistent with our duty to say to the Readers of the Telescope and Miscellany that we are far from believing that the salvation which the gospel teaches does consist *entirely* in, or is *wholly* dependent upon a change in the constitution of intelligent beings; as such a conclusion would, we are persuaded, be diametrically opposed to the unequivocal declarations of the apostles of Christ. *Ed.*

FOR THE TELESCOPE AND MISCELLANY.

REPLY

To "THEOPHILANTHROPIST," who appeared in the columns of this paper of Dec 2d.
(CONTINUED FROM PAGE 24.)

DEAR SIR,

Nothing, I believe, now remains to be considered in the 5th of Matt. to which you

have referred me, except the 43d and 44th verses, which are as follows—"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

From what you have said of the words of Christ in this chapter, it is evident to my mind, that you suppose the Saviour here taught a morality *directly* contrary to that of Moses: It is therefore necessary to examine the subject with care.

"Ye have heard that it hath been said," &c. The Saviour is here addressing his disciples in a familiar manner, that he might correct the false impressions which they had received concerning the moral obligations which they were under, as christians, to their fellow-men. But does he tell them that *Moses* had said, "Thou shalt love thy neighbour, and hate thine enemy?"—You will not pretend that such is the fact: But should you indulge such a thought, I ask you to examine with the utmost care, the whole Pentateuch, and you will be fully satisfied that no such command as that of *hating an enemy* is contained in the code of that venerable Prophet of God. It is undoubtedly true that it had been said by many in ancient times, that the law of God allowed them to *hate* their enemies; but this was never said by Moses, through whom the Deity imparted the instructions of his law for the government of the twelve tribes. Indeed, it would be grossly inconsistent with the character of God, who *loves his enemies*, to instruct his creatures to hate such as might be enemies to them.

In all probability, the sentiment which we are opposing, and which appears to have been commonly received among the Jews, at the commencement of the Saviour's ministry, had its origin in a perverse interpretation which the Jewish Doctors had given to a passage in the writings of Moses, who was reminding his brethren of the unkindness of the Ammonites towards the tribes of Israel, when they solicited the privilege of passing peaceably through their territory: Concerning them he gives the following direction to the Israelites—Deut. xxiii. 6, "Thou shalt not seek their peace, nor their prosperity all thy days for ever."

You will doubtless perceive that this direction was of a national and political character. It prohibited the nation of Israel interesting itself to promote the peace and prosperity of their enemies, the Ammonites and Moabites. It neither commands them to *love* or *hate* these nations: Yet it seems that the Jews had taken the liberty to construe this language in such a manner as to justify the sin of *hatred*. The Saviour of the world, therefore, not only corrected this abuse of the law of Moses, in the 44th verse, but instructed his disciples in the sublime

duty of *loving* their *personal* enemies, and enforced his command by the conduct of the King of kings, who displayed his universal benevolence in the liberal blessings of *rain and sunshine* upon the just and the unjust. This, Sir, is one of those sublime directions of the Saviour, which, although it contains no hostility to the moral code of Moses, yet it far surpasses, for purity and importance, any thing contained in the ancient Decalogue. It breathes the pure spirit of that glorious gospel of eternal life, which is the message of unbounded peace and grace to the world.

In my next number, I shall consider what you have said concerning Moses' seeing the Lord, *face to face*.

Yours with respect,

A Believer in Divine Revelation.

PREMATURITY.

We cheerfully insert the communication of "JEROME," in reply to "L. M." But we beg leave to say, that in our opinion, they are under no necessity of anticipating a work before they have seen it. It would doubtless have been more consistent for "L. M." to have first examined the book, (which is not yet published,) and then to have offered his approval or disapproval, founded upon the merits or demerits of the work. But when any man takes upon himself the responsibility of *recommending* or *condemning* a book, with whose contents he is a total stranger, we think he betrays a weakness closely bordering upon rank superstition.—*Ed.*

FOR THE TELESCOPE AND MISCELLANY.

MR. EDITOR,

In looking over the columns of the 25th No. of your interesting paper, I noticed an article headed, "*Hudson on future punishment*," which created in my mind no small surprise; and as you have not noticed it in your last number, I have concluded to offer some strictures, or rather reflections upon that communication. In doing which, I must not be understood as challenging controversy.

The author of the article, I am not allowed to consider an Universalist in *verity*, but am permitted to view him "a sincere and well wisher to the cause of Universal grace and salvation." His friendship for the cause of universal goodness, I am to understand, led him to recommend, through the columns of your paper, a work which does not profess to advocate the doctrine of *universal* grace; but to be "A series of Letters addressed to Rev. Hosea Ballou, in vindication of a future Retribution, against the principal arguments used by him and others." To us, this appears somewhat surprising; for I confess myself unable to reconcile the professed *friendship* of your correspondent with the character of the proposed publication which he so strongly recom-

mends, and in which he feels such an apparent interest. We would by no means reproach the sincerity of L. M. and though our views may be different, yet our feelings may be alike.

Your correspondent writes as follows.—“This is a work, (I am sensible,) of which the publick have long stood in need. I have long been of the opinion that the doctrine of no future punishment has been a great hindrance to the spread of gospel truth.” Will your correspondent inform the publick how long they have stood in need of works designed to vindicate “future retribution?” Will he be so particular as to attach some definite meaning to the word “publick,” that we may know who, or what part of the community stand in need of the doctrine of future punishment?

Were we to judge from the author's style and language, we should suppose that the doctrine of *future punishment* was entirely concealed from the publick, who were consequently suffering a great privation, but who were nevertheless speedily to be benefited by the proposed publication. But have the publick stood in need of this doctrine, or of works designed to support this sentiment? It cannot be pretended that the *christian publick* are ignorant of this doctrine, for it is well known to your correspondent, that since the corruption of religion, until within fifty years, *future* and in most cases endless punishment has been the theme of the clergy. And shall we suppose a publick so stupid as not to be aroused by such declamation? Nor will it do to say that the heathen publick stand in need of this doctrine; since they evidently originated it; and have they lost it? We think it evident enough, that they esteemed it of little value. It is a fact that the fires of hell have been kindled, both by christian and pagan priests; and whether true or false the publick have trembled like a reed shaken in the wind under the terror of future punishment, for many ages past. How is it then, that they stand in need of this doctrine?

Again—your correspondent deems it essential to the spread of “gospel truth.” But if future punishment contributes to the spread of gospel truth, we wonder that ere this, the whole world have not been converted: For it cannot be denied that this doctrine has been, and is now extensively believed. But we think different from your correspondent. We think that this sentiment has a tendency to impede the progress of gospel truth—to eclipse the beauty and glory of christianity—to shroud the christian world in pagan darkness; and to weaken, if not destroy, the best and dearest hopes of man.

When I look upon past ages, and contemplate the desolations which have followed this sentiment, and the horrid crimes which have been perpetrated by those who

have believed it—when I see it made the chariot of priestly domination, whose wheels, like those of *Jugernaut*, are stained with the blood of human victims—when I have witnessed this sentiment exemplified in leading innocent victims to the stake or the block—in kindling the faggots—in wielding the sword and the axe—in the brutal murder of tender woman, and helpless babes, a thrill of horror pierces my inmost soul—and when I look at the persecuting spirit of those who profess this sentiment, of which the present age is not without examples, I am so far from thinking that the publick stand in need of such a sentiment, that I would blot it from the page of human existence, with the tears of sorrow. I think that the community, and the world at large, stand in need of that grace which bringeth salvation to all men—*effectually* teaching them to deny ungodliness and worldly lusts; of the manifestation of that transcendent goodness “which leadeth to repentance.” And unless the punishment which is threatened by those who would terrify the world into misery here, at the idea of being burnt in a hell hereafter, be *supreme* and *universal* goodness, it will not lead to repentance; and cannot benefit the world.

As to what your correspondent says, is the opinion of the publick concerning universalists introducing “all men into heaven at death, regardless of a moral or religious character,” we need say but one word. The opinion is gratuitous, and is as groundless as the story of the man in the moon. Who ever taught, or thought of teaching that men would be happy without a moral or religious “character?” He who would introduce all men into heaven, would have them possess that which alone can constitute heaven! Those who advocate the immediate happiness of all men, so far as I know, believe in a moral or spiritual change to qualify them for such a state. But rely solely on the power of Him who is Almighty, and can change and fit us for heaven, “in a moment, in the twinkling of an eye.” Such a change will immortalize and glorify the universe of God! But the idea that Universalists introduce “men into heaven regardless of a moral or religious character,” is absurd and unintelligible. If any have such an opinion, it is surely the “uninformed.” This your correspondent pronounces “repugnant to scripture, reason and common sense;” and we agree with him; only remarking that we do not stand in “solemn fear” of a doctrine repugnant to “common sense.”

Lastly, L. M. is “sensible that unless this error can be rooted out from among us, our sentiments will never become very prevalent.” If we were governed by a desire to make our sentiments prevalent, by renouncing christianity entirely, and going over to Mahomedanism, our object might be effected: Or by renouncing the faith in

part, and believing in the doctrine of future or endless torment, we might have the sentiment of a great part of christendom. But I have no wish to make my sentiments prevalent at the expense of truth. We would not be understood, as wishing to prejudice the publick mind against the proposed publication. This was not our intention: But we cannot think with L. M. that the cause of gospel truth is suffering for the want of such a work, for the reasons above.

JEROME.

FOR THE TELESCOPE AND MISCELLANÉ.

Exposition requested by “MAXIM.”

(See page 167, Vol. 3, part first.)

MR. EDITOR,

Having seen your request, some weeks since, for an explanation of the 1st of Corinthians, with chap. 2d and 3d verses, and as no one has, as yet, appeared to answer your request, I send you the following, which, if you please, you may insert in your useful paper.

The words to be explained are these—“Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?” and by them it is plain to my mind that the Apostles had assured the believers at Corinth, that the *Christians* would at some future day judge the whole world, both of Jews and Gentiles, and thus the *saints* possess and govern all the kingdoms of the earth. And also that the *Apostles* and their *successors* in the ministry of the gospel should judge angels, that is, by the miraculous power of Christ and the preaching of the gospel, they should overcome the prince of darkness, cast out demons, silence heathen oracles, and completely subject the power of idolatry to the reign of the King of Zion.”

I reject, as unfounded in scripture, and worse than useless in sentiment, the opinion that *believers* shall at the last day, sit with Christ in judgment, as assessors, to approve and sanction the condemnation of the unbelieving world.

In justification of the view I have thus given of this important text, you are requested to observe, 1st, that there are two distinct subjects in the passage before us, i. e. “Saints shall judge the world,” and “we shall judge angels.” 2d, That these subjects were connected with the practical duty of the christians at Corinth, in their then present case. 1st, then, what are we to understand by *saints* judging the world? Surely not that they shall judge the world at the last day; for that work is expressly and exclusively assigned to Christ, see Acts xvii. 31. “Because he (God) hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance

unto all men, in that he hath raised him from the dead." And not only this, but the saints themselves as well as the world, will themselves then stand before the judgment seat of Christ and be judged, as is most clear from the 2d Cor. v. 10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." How then shall they judge the world? I apprehend it will be in this way; "the kingdoms of the earth shall be given to the saints of the Most High." Dan. vii. 18, 37. and Rev. xi. 15. So that the civil laws of the world shall be made and administered by the saints. Here let us notice, that the believers at Corinth were not required to judge the world. Their "fault" was this, that they did not settle their differences, both in temporal and spiritual affairs, among themselves, by reference, and according to the principles of christianity; but carried them before heathen rulers, to be settled by heathen laws. This is very plainly expressed in the 1st, 4th, 5th, 6th and 7th verses of the connexion. The reasoning employed by the Apostle is this, if the saints shall by and by judge the world; then you at Corinth as a body of Christians, should be able and willing to decide and settle your own, "smallest matters," and differences among yourselves, in a friendly equitable manner, by a mutual reference of them, by the parties, to the prudent brethren among you, though they be less esteemed by the world, than the "unjust" heathen rulers; and thus avoid oppressing each other, and bringing disgrace on the excellent religion you have professed. The Apostle continues to reason with them; as if he had said, if you know that the saints shall judge the world, then you may also know, as a matter of course, that *we*, not the saints, but *we*, the Apostles and ministers of Christ, by the preaching of the gospel, and its confirmation by miracles done by us in the name of Jesus, shall decide the great question whether "the god of this world," demons, and idolatry, shall continue to judge the earth, or whether the saints shall judge it; and thus we shall become judges of angels; if so, then surely our authority and direction should be sufficient to induce you to obey our direction in this matter, and not as ye do, go to law before the "unjust." What a sublime and interesting scene presents itself, in the light of our subject, for contemplation! The powers of darkness, idolatry, and sin, are judged and deposed by the power, word and spirit, of the gospel; and the whole earth governed, protected and blessed, by the spirit, grace, and wisdom of the Prince of peace, administered by his saints! For this, let God be praised. D²².

LIFE OF MURRAY.

MESSRS. BOWEN AND CUSHING, publishers of the (BOSTON) UNIVERSALIST MAGAZINE,

give notice that the *LIFE OF MURRAY* which they proposed publishing some time since, is now in the press, and will be ready for delivery about the first of April next.

REVIEW OF DR. EMONS' SERMON, On the Character and Destiny of Judas Iscariot.

In commencing this review, it is proper to apprise our readers, that several months since, two of these Sermons were sent to me by some person unknown. Whether the person, or persons, who furnished me with the sermon, thought the arguments which it contains conclusive evidence of the interminable wretchedness of Judas, and as such, that my mind might be enlightened by a perusal of them, or whether the copies thus furnished were sent me for the purpose of eliciting some remarks upon the ingenuity and arguments of the author, I am not able to determine: One thing, however, is certain; the arguments which it contains are received by a multitude, with avidity, and are thought to be of sufficient weight to establish the supposition that Judas is the unhappy subject of endless misery. This consideration is of itself sufficient to justify me in offering to the public a careful and candid review of its leading features and arguments; that our readers may judge for themselves, as to the correctness of the Doctor's conclusions, and the merits of the arguments which he has employed in arriving at the same.

This Sermon appears to be the 18th number of a volume of sermons, by Rev. Nathaniel Emons, D. D. of Franklin, Mass. and commences in the vol. at page 303.

We enter upon the labour of this review with the more cheerfulness, in consideration of the Doctor's being viewed as the champion of the sect to which he belongs; and who is, undoubtedly, as well qualified to manage, with skill and ability, the important question of Judas' destiny, as any other man of similar views, in this section of our country. It also affords us a peculiar pleasure to believe that the Doctor possesses the ability to correct any mistakes which we may commit, in the construction of his meaning; and we entertain the hope that he will promptly favour us with such corrections, should he discover any errors in this respect: Should he do so, they will find a welcome reception in the columns of our paper.

The text which he has selected, is found in St. MATTHEW xxvi. 24—"It had been good for that man, if he had not been born."

The Doctor begins this discourse, section 1st, by stating that Judas was a man, possessed of all the physical and moral powers, common to mankind. Speaking of his being called by the Saviour, "a devil," the Dr. observes, that "he evidently calls him so figuratively, as having the spirit of the devil, or rather as being possessed of him and instigated by him, after he had received the

sop, to betray his divine Master." The inference is perfectly plain in this case, that the Dr. considers Judas as standing as perfectly fair, in every respect, as any of the apostles of our Lord, until the period of his receiving the sop from the hand of his Master. Let the reader here observe, that the author of the sermon thus acquits Judas of any peculiar wickedness in his first section, previous to his receiving the sop, though we shall see him at war with these premises when we arrive at the fifth section. In his first section, to confirm the foregoing statement Dr. E. tells us that "there is no intimation, that he (Judas) was the least of the Apostles;"—but that "he was no doubt, upon a level with the rest of his fellow-men and fellow apostles." Thus we find, according to the Doctor's reasoning, in this section, that Judas was, in every respect, like all those of his fellows, who were favored with the early friendship and peculiar confidence of Christ, inasmuch as to be taken into the family of his disciples and followers, and honored with an apostolic mission. We shall not disagree with the Doctor upon these points; and if he will not disagree with himself, his conclusions will be of a happier character than we are constrained to anticipate.

The section which we have noticed contains one brief sentence, on which we think it proper to offer a few remarks.—"It is evident, (says the Doct.) that he (Judas,) was a fallen man, under the influence of a fallen angel." That he was a fallen man after he had sold his master, there can remain no doubt in the mind of any man who reads and believes the New-Testament: But what did the Doct. mean by saying that he was *under the influence of a fallen Angel*? It certainly is not uncharitable to conclude that he here intended to drag in the old orthodox, and now exploded scheme of fallen spirits of a celestial nature, as taught by the romantic verse of the bard Milton: But of this theory, we beg leave to say to the Doct. and our readers in general, that it is entirely unsupported by scripture, reason and philosophy; and that it has nothing which can afford it a permanent support, except the creeds of churches and the superstitious credulity of such as are blinded by tradition. Had Doct. E. have told us that Judas *was a fallen angel*, his declaration would have found support in the history from which his text was derived, and from the Lexicographical meaning of the word: For it is undoubtedly known to the Doct. that the term *Angel* does not denote the *nature* of a being, but merely his *office*—It simply signifies a *Messenger*: Hence, Judas, being an Apostle or Messenger, fully answers to the term *angel* in biblical language. His departure from the purity and practice of his Master's gospel, in which he had been instructed, and which he had been commissioned to proclaim, was that which the primitive disciples denominated his fall by transgression, from the ministry.

Acts i. 25. Thus, the Doct. may find a fallen angel (or messenger), in the character of Judas, without the trouble of interrupting the felicity of beautified spirits, and without the labor of groping his way through all the labyrinths of mysticism, and of vague and unreasonable conjectures, in order to keep pace with the eccentric ravings of a sublime poetic imagination.

(TO BE CONTINUED.)

From the Christian Intelligencer.

MR. EDITOR:—You are respectfully requested to publish the following Notice from the Providence "Telescope and Miscellany," which appeared in that paper, under the date of the 3d instant. Speaking of the "controversy which had hitherto existed between the Editors of the Telescope and Miscellany and the late Editor of the Christian Intelligencer, the writer says,—

"We have carefully reviewed the whole discussion, and find that the happiest choice of language was not always adopted: and being now possessed of additional information upon the subject, we are satisfied of the rectitude of his motives, while we acknowledge our regret that any misunderstanding should have arisen between us. We therefore take this opportunity, distinctly to inform the readers of the Telescope and Miscellany, that we entirely disavow all design of charging the late Editor of the Christian Intelligencer," with a willful misrepresentation of facts, by any language we may have employed.

Signed in behalf of the former Editors and by their order:

JOHN S. GREENE, Publisher.

My objects, Mr. Editor, in re-publishing the above statements, are two; viz. first, to let the readers of your useful paper, know that as soon as the Editors, above named came into possession of correct "information," upon the subject in dispute, between them and myself, they were satisfied of the purity of my motives, in what I had published and, secondly, to signify my cordial acceptance of the above notice, inasmuch, as it was published of their own accord, in the same paper, in which their previous mistakes, concerning my meaning and motives, had appeared. As the "Publisher of the Telescope" has given his signature, without solicitation, "in behalf of the late Editors," and taken the responsibility upon himself, I do not feel any anxiety to know their names. I am extremely happy that my motives should, even at this late hour, be duly appreciated by my friends, at Providence and I would again express my readiness to reciprocate all sentiments of respect and affection, which pure and benevolent motives might suggest. It is hoped, therefore, that all readers acquainted with the circumstances of the case, will spread the mantle of

charity on both sides, remembering, that, "TO ERR IS HUMAN; TO FORGIVE, DIVINE."

R. STREETER.

GOOD TIDINGS FROM THE WEST.

Chillicothe, Ross Co. Ohio,

February 26, 1827.

TO REV. HOSEA BALLOU.

Dear Sir—Since I have been engaged in the ministry of the New-Testament, I have frequently noticed the solicitude which generally exists among the believers in the great salvation, to obtain intelligence concerning the prospects of Zion, and the downfall of pernicious creeds, and partial establishments, which the wisdom of this world has set up, and which we believe to be highly dishonouring to Deity, and inimical to the progress of the religion of Jesus; and as such intelligence not only has a tendency to satisfy the curiosity of inquiring minds, but also in many cases to impart joy and confidence to the believing heart, and give energy and promptitude to those social measures by which religious compacts are formed, and perpetuated—I have thought that a brief Sketch of the present aspect of our affairs in the West, would not be uninteresting to you.

Since January last, I have been diligently engaged in travelling and preaching the gospel in the states of Indiana, Kentucky and Ohio, and though I have often met the cold forbidding face of bigotry and superstition, during these travels, yet my heart was frequently cheered, by the smiles and urbanity of numerous warm hearted friends with whom I associated. In this state in particular, I was frequently made to rejoice while contemplating the rapid growth of religious knowledge during the space of a few years.

In every village and neighborhood through which I travelled, I found friends. In many places the clergy seemed to be seriously alarmed, lest increasing light should injure their craft, and their Diana should lose her reputation. It seemed to be only a vexation to them "to understand the report." If the hail of argument should sweep away their "refuge of lies," and the waters of truth should overflow their hiding place, their covenant with death would be disannulled, and their agreement with hell would not stand. It is astonishing that the doctrine of divine Love should have spread in this country as rapidly as it has. It seems by its native energies to have taken hold upon the minds of multitudes, and unaided by ministerial instructions, to have led them by its own peculiar efficacy into the way of life. When a respectable man in this country becomes a Universalist, he is a centre of light, whence many rays diverge, and thus in many cases, are his friends and relatives enlightened, and obtain a like precious faith. Eastern periodical publications are extensively useful among us in the diffusion of the

truth. Hundreds in the West have been translated from darkness to light, by the instrumentality of these publications; while others like the noble Bereans of old, have resolved to search the scriptures for themselves, and by the unsophisticated truths of inspiration have burst from the dark tombs of apostacy, and have come forth into the resurrection of life, "and tasted of the powers of the world to come."

There are three Universalist Associations in this State, and we contemplate forming a Convention next year. We have eighteen preachers of Universal Love, and trust that God will enable us to do much during the present year, toward pulling down the strong holds of Antichrist. We have recently been informed, that several Universalist Societies have lately been formed in this state, without the assistance of a preacher. They meet on Sundays, and engage in social worship, singing and making melody in their hearts unto the Lord. The whole number of universalist societies in this state, is perhaps thirty. Many of our brethren have not yet formed themselves into societies; some of them are members of partialist churches, but much the greater number of them, are not connected with any religious society.

In Kentucky our friends are not so numerous. I have heard of but one society in that state, who believe in the "restoration of all things." It is in the neighbourhood of Lexington. Br. John Rice, a German, is the pastor, and I have been told he is a man of many virtues. I have been informed also, that there are two preachers of our order, living in the lower part of the state; but of their abilities as preachers, their number of friends, or whether they have organized any societies, I know nothing.

The great mass of people are ignorant of our doctrine, and yet when I travelled through that country last summer, I met with a few friends in almost every neighbourhood; and those generally respectable. They were men who did not suppose the exercise of reason to be a sin, and therefore have turned away their ears from hearing folly. In the state of Indiana, our friends are more numerous than in Kentucky.—But they are almost entirely destitute of preachers. My prayer to God is, that he would send faithful laborers into his vineyard. I think I can say with truth there are many, very many in that state, who would now rejoice to hear glad tidings proclaimed, and others, who are now in darkness, would lift up their heads with joy and hail the morn of peace, if the truth was brought near unto them.

In great haste, I remain your affectionate brother in the Lord. AYLETT RAINS.

Rev. Pitt Morse, one of the Editors of this paper, has received and accepted the request of the "First Universalist Church

and Society" in Watertown, N. Y. again to become their pastor, and has resigned the duties of pastor of the "First Universalist Church," in this city.—*Herald of Salvation.*

POETRY.

The Greek Women's appeal to the ladies of America.

Daughters of that happy land
O'er the far Atlantic wave,
Where no despot dare command,
Where oppression finds a grave;
Listen to the Grecian's tale!
Listen to the Grecian's woes,
Till thy blossom cheek is pale,
Till thy sparkling eye o'erflows!
By the love you bear your sires—
By the love your husbands claim—
By the love your sons inspire—
By your beauteous daughters' names—
By all the charities that rise
Round your sacred household fires—
Listen to the orphan's cries;
Listen to the widow's prayers!

Speak not of the horrid past—
Husbands, Fathers, Sons were slain
And now 'mid winter's driving blasts,
Encamped on Attic's barren plain,
We perish by pale famine's hand—
We die! the feeble and the old!
We are not warriors who demand—
We are the hungry and the cold.

Our star of freedom still is bright;
On high our christian banner waves;
Alone, unaided in the fight,
Still the Turkish power we brave,
Unyielding is the Grecian's heart,
Unshaken by the heathen foe;
But this alone has power to daunt—
His hapless wife and children's woes!

See, on yonder rocky height,
Our famished, shivering, aged stand;
They can but raise the feeble prayer,
They can but lift imploring hands,
Their white locks float on every blast,
Their trembling forms are bending o'er;
On you their weeping eyes they cast,
'Tis you the voice of age implores.

Long we couched to tyrants' power,
Long we bent the suppliant knee;
Arose at length the fated hour,
Hope lit the torch of liberty!
May each patriot's heart be cold,
Ere is quenched the sacred fire!
Ere 'mid Turkish slaves enrolled
We will mount the funeral pyre!

Blood of heroes in our veins,
Could we live in Moslem chains?
Faith of christians in our hearts,
Could we act the apostate's part?
Daughters of the brave and free!
Daughters of the holy creed!
Have pity on our misery,
Our naked, helpless infants feed!

New-York Evening Post.

Married,

In this town, by Rev. Dr. Gano, Rev. Mr. Phillips, of Attleborough, to Miss Susan Cole, of this town.

In Scituate, on Thursday, 15th inst. by Elder Stone, Elisha Fish, Esq. to Mrs. Olive Angell, widow of the late Hon. Charles Angell.

Died,

In this town, on Monday last, of a consumption, which he bore with christian fortitude, resignation and hope, Mr. John G. Quarman, aged 25 years, an industrious and worthy man, on whom the dependence of a widowed mother was principally placed, whose stay and staff is now removed.

On Monday morning last, after a long and distressing illness, which she bore with christian fortitude and resignation, and with a firm and unshaken confidence in her heavenly Father, Mrs. Lillis Hardenburgh, consort of Mr. Jacob Hardenburgh, in the 76th year of her age.

In this town, on Tuesday last, Delia Maria, eldest Daughter of Mr. Levi Ellis, in the 9th year of her age.

No healing Art or parent's care,
Can stay the dread embrace of Death—
From his cold grasp none will be spared,
But all must once resign their breath.

She's gone! To mourn is all in vain
Since 'tis our MAKER'S just decree,
That we must part to meet again,
Where pain and grief shall cease to be.

OLIVE BRANCH.

The GOSPEL HERALD, published at New-York, will be continued in future, under the title OLIVE BRANCH and published by the *New-York Universalist Book Society.*

CONDITIONS.

The OLIVE BRANCH will be delivered to city subscribers at \$2 50 a year, payable in advance; to country or mail subscribers, \$2 a year, payable on the receipt of the first number.

The paper will be printed on a full sheet, medium size, quarto.

It will be issued on Saturdays, and the first number appear early in May next.

It is put at a reduced price to country subscribers, in consequence of their being obliged to pay postage.

Those who will forward ten dollars, the price of five papers, shall receive a sixth, gratis; and in the same proportion for a greater number.

No Subscription for a less term than one year, (which includes one whole volume) will be received. *New-York, March, 1827.*

Subscriptions received at this office.

TO SUBSCRIBERS.

Subscribers who are not regularly served with this paper, will confer a favour by giving notice to the publishers, or the printers. Those who are in want of missing numbers, can be supplied gratis, if called for soon.

LOST.

The Editor of this paper has recently lost an Umbrella, probably by leaving it at some place which he does not now remember. The Umbrella has lately been covered with new silk; and his initials, D. P. are cut upon the handle.

Whoever may have it in possession will confer a favour by giving notice to the Editor or Printers.

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